A SERMON OF St. PETER,

Preach'd before

HER MAJESTY

THE

Queen-Dowager,

In Her Chappel at *Somerset-House*, on the Twenty ninth of *June*, 1686.

BEING

St. *PETER* and St. *PAUL*'s Day.

By THOMAS GODDEN D. D.

Preacher in Ordinary to Her Majesty.

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A SERMON OF S^T. PETER,

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On St. *Peter* and St. *Paul*'s Day, 1686.

Et Ego dico tibi, quia Tu es Petrus, & super hanc Petram ædificabo Ecclesiam meam. *Matth.* 16. 18.

And I say unto thee, that Thou art Peter, and upon this Rock I will build my Church.

TWO Years were now elaps'd from the time of their first Vocation, that *Peter* and the rest of the *Disciples* had been constant *Auditors* in the *School* of the *Word made Flesh*, conversing daily with him,

hearing the Sacred *Oracles*, which diſtill'd from his *Gracious Lips*, and beholding the great *Miracles* he wrought for the Benefit of Mankind. And now it was high time they ſhould give ſome Account of what they had learn'd under ſo Divine a Maſter. In order to this, our Lord deſigns a ſolemn *Examination*; and having led them into the Coaſts of *Cæſarea Philippi*, propoſes two Queſtions to them. The *Firſt*, Preliminary only, to open the way, and lead them (as it were by the Hand) into the Knowledge and Confeſſion of the Truth, *Quem dicunt homines eſſe Filium hominis? Whom do Men ſay, that the Son of Man is?* The *Second*, the Subſtantial Point, and which was to be the *Teſt* of their Proficiency, *Vos autem quem me eſſe dicitis?* But you, *Whom do you ſay that I am?*

To the *Firſt* of theſe Queſtions the Anſwer was eaſie, becauſe the Judgments of the World are every where to be met with; and ſo, without any demurring upon the matter, they readily anſwer'd, *Some ſaid, that He was John the Baptiſt; ſome, that He was Elias; others, Jeremias, or ſome one of the Prophets.* Theſe were the Judg-

ments

ments the World made of him: But why not one Word of the *Meſſias* among the reſt, ſince they knew the term of Years was now expir'd, and his Coming daily expected? No ſooner did the *Baptiſt* appear out of his Solitude, but preſently a ſolemn Embaſſy of Prieſts & Levites was ſent from *Jeruſalem*, to ask him if he were not *the Chriſt* who was to come. But when the *Meſſias* himſelf appears, the beſt Title they can afford him, is of a *John* the *Baptiſt*, or an *Elias*, or a *Jeremias*, or ſome one of the Prophets; but no mention at all of the *Meſſias*. O falſe and deceitful World, how Erroneous art thou in thy Weights, and Unequal in thy Meaſures, giving to one what is due to another, and always deviating from Truth, either by Exceſs or Defect! Jo. 1. 19.

That theſe Judgments the World made of his Perſon, were ſuch, that is, Erroneous, our Lord ſufficiently intimated by leaving them, and addreſſing himſelf to his Diſciples with the *Second* Queſtion; *Vos autem quem me eſſe dicitis?* But you, My Diſciples, who now for two Years together have been daily Witneſſes of my Life and Con-

Converſation, and ſeen the great Works I have done, *Whom do you ſay that I am?* Here the reſt of the Apoſtles, not knowing what to anſwer, (for this Doctrine, as St. *Cyril* ſays, was above their reach) *remain'd ſilent:* Only *Peter* (whom the ſame Holy Father calls there *the Prince of the Apoſtles, and Sovereign Herald of the Church*) not of his *own Invention, or induced by Humane Reaſon, but illuminated in his Soul by God the Father, anſwered and ſaid, Thou art the Chriſt, the Son of the Living God:* that is, not by Adoption, as others, but by *Nature*, of one and the ſame Subſtance with thy Eternal Father.

S. Cyril. Catech. 11.

And now what was the Reward (as St. *Hilary* calls it) of this ſo Noble and Generous a Confeſſion? Firſt, He declar'd him *Bleſſed*, in having been ſo highly favour'd by God: And then, as it follows in the Words of my Text, and the Sequel of the Goſpel, He ſaid unto him, *Et ego dico tibi, quia Tu es Petrus: And I ſay alſo to thee, that Thou art Peter*, (which is by Interpretation *a Rock*) *and upon this Rock I will build my Church, and the Gates of Hell ſhall not prevail againſt it. And I will give*

S. Hilar. in Matth. c. 16.

to

to thee the Keys of the Kingdom of Heaven; And whatſoever thou ſhalt bind upon Earth, ſhall be bound in Heaven; and whatſoever thou ſhalt looſe upon Earth, ſhall be looſed in Heaven

Had theſe been the Words of a *Chryſoſtom*, or ſome other fam'd Orator, in a Panegyrick of St. *Peter*, they might have been look'd upon as *Hyperboles*, or Exaggerations of Rhetorick. For if they be underſtood to mean as they ſound, never was *ſuch Honour* and Dignity as this, conferr'd upon any of the Sons of *Adam*, from the Creation of the World. But now that the *Eternal Word*, who is Truth it ſelf, has been pleas'd to be the Encomiaſt of our *Saint*, and to pronounce them with His own Bleſſed Mouth in ſo ſolemn a Manner, our Faith is exempt from all ſuſpicion of *Hyperboles*, and the *Honours* given to St. *Peter* muſt be his very True and Proper *Elogium.*

And becauſe this is what (God willing) I ſhall endeavour to make out in my following Diſcourſe, I ſhall *divide* my Text and it into *Two Parts.* In the *Firſt*, I ſhall let you ſee the *great Honour* conferr'd upon our glorious

glorious Saint, by our Lord's confirming to him, on this occasion, the Name of *Peter*, that is, of *a Rock*; *Et ego dico tibi, quia Tu es Petrus*; *And I say to thee, that Thou art Peter*: In the *Second*, That this *Name* was not only a *Title* of *Honour*, but supposed or carried with it a real Communication of the Dignity and Authority imported by it; which was to be the *Rock* or *Foundation-stone*, upon which the Church should be built, *& super hanc Petram ædificabo Ecclesiam meam*; *And upon this Rock I will build my Church.* That I may treat worthily of them, Let us implore the Assistance of the Divine Spirit, by the Intercession of that *Sacred Virgin*, who was chosen before all to be the *Mother* of him, whom St. *Peter* confessed to be *the Son of the Living God.* *Ave Maria.*

The First Part.

Et ego dico tibi: *And I say unto thee, that Thou art Peter.*

1 Reg. 2. 30. IN the First Book of *Kings*, (or, as some call it, of *Samuel*) *chap.* 2. *vers.* 30. God was pleas'd to make a gracious Declaration

ration in favour of his Servants, or rather, to enter into a Solemn League or Covenant with them, That if they ſhould Honour him, he would Honour them. *Quicunque glorificaverit me, glorificabo eum. Whoſoever ſhall Honour me, I will Honour him.* Now among all the Honours, with which he has been pleas'd to Honour them, who Honour him, that of *foretelling* the *Name*, by which they ſhould be call'd, or *changing* the Name given by others into another more noble, is ſet forth to us in the Holy Scripture, as a *Particular* mark of his Favour to his greateſt Servants. In the firſt of theſe ways he Honour'd the Son of *Abraham* with the Name of *Iſaac*, which is by Interpretation *Laughter*, to ſignifie, that he ſhould be the Joy of his Parents; The Son of *Amon* King of *Juda*, with the Name of *Joſias*, that is, *The Fire of the Lord*, to ſignifie the *Zeal* with which he ſhould take away the High Places, and burn Men's Bones upon the Altars; as alſo, the Son of *Zachary*, with the Name of *John*, that is, *Gracious*, to ſignifie, that he ſhould be fill'd with the Holy Ghoſt, even from his Mother's

Gen. 17. 19. & 21. 6.

3 Reg. 13. 2.

Luk. 1. 13. 15.

Womb. In the Second way, he Honoured the Father of the Faithful, by changing his Name from that of *Abram* into *Abraham*, which ſignifies, *A Father of many Nations*: In like manner, his *Wife*, by changing her Name from that of *Sarai* into *Sara*, which ſignifies as much as *Abſolute Lady*; and laſtly, his younger Grandſon, by changing his Name of *Jacob* into that of *Iſrael*, which ſignifies *A Prevailer with God*: But in both theſe ways he was pleas'd to Honour the Great and Illuſtrious Subject of my Text, *Simon* the Son of *Jonas*; firſt by *foretelling* when he firſt beheld him, that he ſhould be called *Cephas*, or *Peter*, which is by Interpretation a *Rock*: then by giving him that *Name*, when he choſe his Twelve Apoſtles; and laſtly, by confirming it to him anew, (after the *Confeſſion* he had made of his being *the true and natural Son of the living God*) with the ſolemn Aſſeveration of my Text, *Et ego dico tibi, quia tu es* Petrus. *And I ſay unto thee, that thou art* Peter.

Gen. 17. 5. Gen. 17. 15. Gen. 32. 28. Jo. 1. 42. Marc. 3. 14, 16.

And may we not then here make uſe of thoſe words, (and with far greater advantage to our *Saint*) with which *Haman* was commanded

commanded to Proclaim the Honour done to *Mardochæus* by King *Aſſuerus*, *Sic honorabitur, quemcunque voluerit Rex honorare*, *Thus ſhall the Man be honour'd whom the King delighteth to honour:* For if it were a particular Mark of *Honour* to the moſt Elect Servants and Favourites of the King of Glory, that himſelf was pleas'd either to deſign or *foretel* the *Name*, by which their Memory ſhould be had in Benediction through all Generations; or *change* that which had been given them, into another more Noble and Excellent, with how much more advantage do's this Honour ſhine glorious upon the Memory of our *Saint*, on whom the Son of God was pleas'd to confer both theſe Signs of his Favour. Firſt, *Tu vocaberis* Cephas; *Thou ſhalt be called* Cephas or Peter. And then again, *Et ego dico tibi, quia tu es* Petrus, *I ſay unto thee, that thou art* Peter. Such Honour as this have not all the Saints. This (as St. *Ambroſe* ſays, ſpeaking of St. *John*) is a Priviledge proper to the Merits of the moſt Eminent among them, *Ut a Deo nomen accipiant, to receive their Name from God*, and in a more eſpecial manner

Eſther 6. 9.

Lib. 2. in Luc. c. 1.

of the great St. *Peter*. And why? but becauſe he comply'd with the condition of the *Covenant*, in the *Honour* he gave to *Chriſt*, in a more eminent manner than the reſt.

Two things there were, at which the World was ſcandaliz'd in our Saviour above all others. The firſt, that he had told them, That to obtain Eternal Life, they muſt *eat his Fleſh* and *drink his Blood*, which they could not hear without *Horrour*. The Second, That he made himſelf the *Son of God*, which they look'd upon as the greateſt of Blaſphemies. And by whom was *his Honour* vindicated in both theſe Points, but by St. *Peter*, in the two moſt Illuſtrious *Confeſſions* he made of theſe two great Myſteries of our Faith: The Firſt, of the neceſſity of the *true* and *real eating* his Fleſh, and *drinking* his Blood, for the obtaining of Everlaſting Life. The Second, Of his being the *True* and *Natural Son* of the *Living God*.

That the *Confeſſion* he made of the *Real Manducation* of the *Body* of our Lord, was *firſt in time*, is manifeſtly evinc'd from the ſeries of the Acts of our Saviour's Life, Recorded

corded by the Evangeliſts. For before his coming into the Coaſts of *Cæſarea Philippi*, where he propos'd the Queſtion to his Diſciples, *Whom do you ſay that I am?* he had fed five thouſand Men, beſides Women and Children, with five Loaves and two Fiſhes, which Miracle St. *Chryſoſtom* ſays, he purpoſely wrought before hand, by it, to prepare them to believe what he ſhould afterwards teach, concerning the giving them his own Body and Blood at his laſt Supper; *Propterea id prius fecit miraculum* &c. and accordingly, ſeeing the Multitudes follow him from place to place, *becauſe they had eaten of the Loaves, and were filled*, that is, with expectation of being ſtill ſo fed and entertain'd by him; he took occaſion from thence to exhort them to labour for a much better *Bread*, which came down from Heaven, and which he would give them, *viz. His own Fleſh, which he would give for the Life of the World.* At this, you know, how not only the *Jews* ſtrove among themſelves, ſaying, *How can this Man give us his Fleſh to eat?* but *many* of his own *Diſciples* alſo, were ſo ſcandaliz'd, that they withdrew themſelves from his Company,

Hom. 45. in Jo.

Jo. 6. 26.

pany, and would have no more to do with a Teacher of ſo *abſurd* a *Doctrine*, and Commander of ſo *horrible a Practice*. And this too, after they had heard him ſay, *The Fleſh profiteth nothing*; *The words that I ſpeak unto you, are Spirit and Life*. Rather it was upon hearing theſe very words, and underſtanding them to be a confirmation of what he had ſaid before, that *they went back, and walked no more with him*. And is not all this an evident Sign, that they underſtood him to ſpeak of giving them his very *true Fleſh* to eat? Otherwiſe, certainly they would not have quitted him, nor call'd it a *hard Saying*, that he ſhould *ſay* his *Fleſh was Bread*, any more than they did, when they heard him ſay, He was a *Vine* or a *Door*. Nor was it a leſs evident Sign, that our Lord *himſelf* alſo meant, as he ſaid, that is, to give them his *Fleſh* to eat in very deed; how eaſie had it been for him, and how would his *Goodneſs*, (*that Goodneſs* which brought him down from Heaven to ſave Sinners) have mov'd him in this, as in other Occaſions it had done, to have bid them not to be ſcandaliz'd at what he had ſaid of giving them his Fleſh

to

to eat, for that it was ſpoken only in a *Parable*, and that he intended no more by it, than to give them *Bread* and *Wine* as a Figure of his *Body* and *Blood* in remembrance of him? This, I ſay, had been very *eaſie* for him to do, and ſurely well becoming him, who came down from Heaven to *ſeek* what was *loſt*, and not to *drive* away what was found: And his not doing it, but reprehending them for *not believing*, and permitting them to depart in their unbelief, John 6. 64. is a convincing Argument, that both he ſpake, and they underſtood him to ſpeak of the giving his *true Fleſh* to be eaten by them. This being ſo, our deareſt *Lord* ſolicitous now for the *Twelve*, whom he had choſen Marc. 3. 14. to be conſtantly *with him*, and to ſend them forth as occaſion ſerv'd, to *Preach* to others, Addreſſes himſelf to them with thoſe words full of Tenderneſs and Love, *Numquid & vos vultis abire? And will you alſo*, you *not only my* Diſciples, *but my* Apoſtles *and* Domeſticks, *will you alſo go and leave me upon the ſame Accounts as theſe others have done?* When *Peter* ſtepping forth with his wonted fervour, cries out, *Domine ad quem ibimus. Lord, to whom ſhall we go?*

Thou

Thou haſt the words of Eternal Life: As if he ſhould have ſaid, Thou haſt promis'd Everlaſting Life to thoſe who believe in thee, and if *that* be not to be obtain'd but by eating thy Fleſh, and drinking thy Blood, tho' we underſtand not how, or in what *manner* it can be done, ſince thou haſt ſaid it, be it to us according to thy word. For *we have* believ'd and are ſure, *that thou art the Chriſt, the Son of the Living God*, and therefore canſt make good whatever thou haſt ſaid, as well in this, as in all other things, how *hard* and *abſurd* ſoever they may appear to *Senſe* and *Reaſon.*

Thus did St. *Peter* give *Honour* and *Glory* to *Chriſt*, by his ſtedfaſt *belief* and Confeſſion of the Truth of what he had ſaid, of the neceſſity of eating his *Fleſh* and drinking his *Blood* in very deed, for the obtaining of Everlaſting Life: In like manner, as *Martha* afterwards did, when being ask'd by our Saviour, if ſhe believ'd him to be *the Reſurrection and the Life*, ſhe anſwered with the words of St. *Peter*, *Utique Domine.* *Yea Lord, I believe that thou art the Chriſt the Son of the Living God*, and conſequently, as being true God, canſt by thy Power raiſe

Joh. 11. 27.

Lazarus

Lazarus again to Life. But why was not St. *Peter* then preſently *Honoured* by our Saviour with a *Beatus es Simon Barjona, Bleſſed art thou* Simon *the Son of* Jonas? To this *Theophylact* anſwers, That our Lord ſuſpended praiſing him then (tho' he deſerv'd it) leaſt being at a time when others deſerted him, it might ſeem done out of *deſign*, and a piece of Artifice to retain him with him; but *Euthymius* more probably thinks it was, becauſe he anſwer'd not for himſelf only, but in the name of *all*, among whom there was one ſo far from being worthy of praiſe, that our Saviour preſently after (*Emendans Petrum*, ſays a learned Expoſitor) to rectifie *Peter's* miſtake, told them, *He was a Devil.*

The *Second Confeſſion* he made, was that of my Text, when our Saviour demanding of the Twelve, *Whom they ſaid that he was?* He alone anſwer'd, not in the name of the reſt, or as delivering the Faith of them *all*, (as he had done before, and found he had been miſtaken:) but as delivering his own *proper Sentiment*, (a Sentiment Inſpir'd by a particular Revelation from God the Father to him alone, but to ſerve as a *Formu-*

lary of Confession to the rest,) *Tu es Filius Dei vivi*; *Thou art Christ, the Son of the living God*: Begotten from all Eternity by the Father, coequal, coeternal, and consubstantial with him.

And This is that full and generous *Confession* which justifies the Wicked, Confirms the Just, triumphs over the World, confounds the Devil, rejoyces the Angels, and opens the Kingdom of Heaven to all Believers. This is *that Confession*, which encourag'd the *Martyrs* to undergo their Torments; the *Confessors*, to have their Conversation in Heaven, even whilst they liv'd upon Earth; And the *Virgins* to run after the Odours of the Perfumes of all sorts of Vertues, which this Divine Bridegroom of Souls left behind him in this World, whilst he Converſed in it. In a word, This Faith and Confession of S. *Peter*, that *Christ was the Son of God*, begotten of his *Father* from all Eternity, and born in time of his *Virgin-Mother*, is, in the Language of S. *Ambrose*, no less than a *General* Definition, or *Præ-condemnation* of *all* the *Heresies* that should ever arise in the Church; *Adversus omnes Hæreses Generalis est ista Fides.*

S. *Ambr. lib. de Incarnat. cap.* 5.

Thus

Thus it was that St. *Peter* vindicated the *Honour* of his Maſter, by confeſſing him to be the very true and Natural *Son of God*. And what did our Lord do, or rather, what did he not do, to recompenſe him for it, and to comply with the Condition of the *Covenant* on his Part, that is, of *Honouring thoſe who honour him*? Firſt, He proclaim'd him Bleſſed whilſt yet upon Earth, *Beatus es Simon Barjona*, Bleſſed art thou *Simon* the Son of *Jonas*. Then confirm'd to him the Name of *Peter*, which is as much as to ſay, a *Rock* or ſolid *Foundation*-Stone, ſuch an one, as on it he would not doubt to *build his Church*, and that ſo firm, that the *Gates of Hell ſhould not prevail againſt it*. Laſtly, He promis'd to deliver the *Keys* of the Kingdom of *Heaven* into his hands, with ſo full and ample a Commiſſion, that *Whatſoever he ſhould bind upon Earth, ſhould be bound in Heaven, and whatſoever he ſhould looſe upon Earth, ſhould be looſed in Heaven*. And had not St. *Hilary* then great reaſon to exclaim upon this Paſſage, as he do's with theſe words? *O in nuncupatione novi Nominis, felix Eccleſiæ Fundamentum!* O happy Foundation of the Church, in having this

S. Hilar. in Matt. c. 16.

new Name of *PETER* impoſed on thee; and *worthy Rock for Chriſt to build his Church upon, which ſhould deſtroy the Laws of Hell, and break in ſunder the Gates of the Abyſs, and the Priſons of Death! O BEATUS COELI JANITOR!* O Bleſſed Door-keeper of Heaven, *into whoſe hands the Keys of the Entrance into Eternity are committed, and whoſe Judgment upon Earth ſhall have the Authority of a Rule, or prejudging Sentence in the Court of Heaven!*

Thus St. *Hilary*, with whom the reſt of the *Fathers*, both *Greek* and *Latin* agree, as to the ſubſtance of the thing. For tho' ſome of them, (eſpecially after the Council of *Nice*) choſe rather to affirm the Church to be built upon St. *Peter's Faith* or *Confeſſion*, than upon his *Perſon*; yet their meaning was to aſſign the *Reaſon*, why our Saviour made choice of *him* above the reſt, to build his Church upon; and not to *exclude* him from being *the Rock* on which the Church is built; any more than it was the meaning of St. *Peter* himſelf, to deny that God had made him the *Inſtrument* of *curing* the lame Man at the Gate of the Temple, when he ſaid, that *not he and John* by

Acts 3. 12, 16.

by their own Power or Holineſs had made him to walk, but the *Faith* which is by *Jeſus Chriſt*: Or than it was the meaning of St. *Jerom*, to deny that the ſame St. *Peter* really walk'd upon the Sea, when he ſaid, *Super aquas non corpus ambulaſſe, ſed Fidem*; that his *Body* walk'd not upon the Waters, but his *Faith*. Ep. 61. ad Pammach.

And thus much I hope may ſuffice to have ſpoken of the Firſt Part of my Text, the *great Honour* conferr'd upon *our Saint*, by our Lord's confirming to him the Name of *Peter*. *Et ego dico tibi, quia Tu es Petrus*: *And I ſay alſo to thee, that Thou art Peter.* I ſhall now proceed to the Second, and let you ſee, that this *Name* was not only a *Title* of *Honour*, but carried with it a real Communication of the Dignity and Authority imported by it, which was, that of being a Rock or Foundation-ſtone, upon which the Church ſhould be built. *Et ſuper hanc Petram ædificabo Eccleſiam meam.*

The

The Second Part.

Et ſuper hanc Petram, &c. *And upon this Rock I will build my Church.*

THIS no very unuſual thing among Men, to meet with *Titles* of *Honour* without any thing correſpondent in the Subject to ſupport them: And the Reaſon is, Becauſe it is in the Power of *Princes* to give *Titles*, but not to give *fit qualifications* for them; nor yet always to diſcern, whether the Perſon be really endow'd with them or no. But when *God* (who is Truth it ſelf) gives a *Title*, or impoſes a *Name*, it muſt be the heighth of Extravagance to call in queſtion the *real exiſtence* of the Dignity and Authority imported by it, in the Perſon to whom it is given. We read in the
Gen. 2. 14. ſecond Chapter of *Geneſis*, that after that *God had formed every Beaſt of the Field, and every Fowl of the Air, he brought them to Adam, to ſee what he would call them.* And the Scripture ſays, that *what Adam called every living Creature, that was its Name*, that is, its true and proper Name, as

as expreſſing the *Nature* and *Properties* of that Creature, as diſtinct from all others. And if *Adam*, by the *Wiſdom* infus'd in him by God at his Creation, was ſo exact, that he gave no Name to any thing, which was not its proper name, ſhall we think, that He who is the *Wiſdom of the Father*, by whom all things were made, and who gives them their very Natures, would give the Name of *Peter*, and that in ſo ſolemn a manner, as *Ego dico tibi, quia Tu es Petrus, I ſay unto thee, that Thou art Peter*, that is, *a Rock, and upon this Rock I will build my Church*, to one only of his Apoſtles, but that he intended by it to ſignifie ſome ſingular Privilege communicated to him, by which he ſhould be diſtinguiſh'd and exalted *above* the reſt?

Hear, I beſeech you, the Paraphraſe St. *Hierom* makes upon the Words of my Text. *Peter* anſwering, ſaid to *Chriſt, Thou art the Son of the Living God. Chriſt* anſwering, ſaid to *Peter*, And I ſay alſo to thee, *That thou art Peter.* And what was this, ſays St. *Hierom*, but as if he ſhould have ſaid, *Quia Tu dixiſti, Becauſe thou haſt ſaid to me, That I am the Chriſt, the Son of the* S. Hierom. in Mat. 16.

the Living God, Et ego dico tibi, I ſay alſo to thee, That thou art Peter, non ſermone caſſo, & nullum habente opus, *not with an empty Word, which has no force or efficacy in it; ſed dico tibi, But this I ſay to thee, quia meum dixiſſe feciſſe eſt, becauſe my ſaying is doing, or, for me to ſay a thing is the ſame as to do it?* From whence it follows, That at the ſame time that our Saviour ſaid to him, *Thou art Peter,* that is, *a Rock,* he made him to be ſo, by communicating to him thoſe correſpondent *ſpiritual Qualities* for the ſupport of his Church, which are found in a *material Rock,* to ſuſtain the Building which is laid upon it. And this St. *Hierom* ſhews to have been our Saviour's meaning, by the Example he immediately ſubjoyns, That *as our Lord communicated Light to his Apoſtles,* that they might be called *the Light of the World, and the like, in other Names or Titles they received from him,* as of the Salt of the Earth, *&c.* In like manner *alſo to Simon, who believ'd in Chriſt the Rock, he gave the Name of Peter.* And then concludes, that *according to the Metaphor of a Rock—Recte dicitur ei; It is rightly and properly ſaid to him,* that is, *to Peter, Ædificabo Eccleſiam meam*

ſuper

ſuper Te; *I will build my Church upon thee.*

This is the Diſcourſe of that great and famous Doctor St. *Hierom*, by which it appears, that our Saviour, when he gave to *Simon* the Name of *Peter*, that is, *a Rock*, made him the *Rock* on which he would build his Church, and that in a more Eminent manner than any other of the Apoſtles, as is every where affirm'd by the ſame holy Doctor, giving him the Titles of *Prince*, *Chief*, *Head*, and *Greateſt of the Apoſtles*: And this very agreeably to the Reaſoning of S. *Paul* in a Point of much higher Concern, in his firſt Chapter to the *Hebrews*. There this great Apoſtle being to prove, that *Chriſt* our Lord tranſcended all the Quires of Angels in the *Excellency* of his Nature, thought it a convincing Argument to alledge, that he had obtain'd a more *Excellent name than they*, foraſmuch as our *Lord* had ſaid to *him*, and to none of *them*, in the ſecond Pſalm, *Thou art my Son, this day have I begotten thee.* And thoſe muſt think this Argument of St. *Paul* to be of no force, who when they hear our Saviour ſay to *Simon the Son of Jonas*, and to none other of his Apoſtles, *Thou art* Heb. 1. 4.

Peter, and upon this Rock I will build my Church, can think that ſome *ſingular Prerogative* was not meant by it, to be communicated to him, in which he ſhould *Excell* the reſt of his Brethren.

That the *Apoſtles* themſelves underſtood it to be ſo, at leaſt after the coming of the *Holy Ghoſt*, the *Four Regiſters* left us of their *Names* are ſo many *Authentic Teſtimonies* to inform us. The Firſt by St. *Matthew*, c. 10. v. 2. The Second by St. *Mark*, c. 3. v. 16. The Third by St. *Luke*, c. 6. v. 14. And the Fourth by the ſame St. *Luke*, in the 1. c. of the Acts of the Apoſtles, v. 13. For altho' St. *Andrew* were before St. *Peter* in divers reſpects,
Hær. 51. as in *Age*, being (according to St. *Epiphanius*) his *Elder Brother*; and alſo in following
Jo. 1. 41. of *Chriſt*, (for St. *John* ſays of him, that he went and found out *Peter* and brought him to *Chriſt*) yet *Peter* by all the aforeſaid *Evangeliſts* is evermore ſet before *Andrew*, and all the reſt of the Apoſtles. And St. *Matthew* (himſelf one of the Twelve) not only puts him in the *firſt Place*, but ex-
Matt. 10. 2. preſly gives him the Title of *Primus*. *The Names of the twelve Apoſtles*, ſays he, are theſe; *Primus, The Firſt, Simon, who is called Peter.*

Peter. And why was this? to obſerve only the order of numbring? No: For then after he had ſaid, *Primus*, *The Firſt*, *Simon*, *who is called Peter*, he would have gone forward with, *The Second*, *Andrew*; *the Third*, *James*; *the Fourth*, *John*; and ſo of the reſt to the end. But whereas he do's not do this, but ſets down their *Names*, as it were in a *Liſt* one after another, without any Particle to ſignifie *Precedency* in one before another, and only adds the Title of *Primus* to *Peter*, 'tis a manifeſt Indication, that the *Word* was us'd by him to ſignifie *Peter* to be not only the Firſt in *Order*, nor yet in *Place*, but the *Chief* alſo in *Dignity* and *Authority* among them; as when we ſay of a *Foundation*, (which *S. Peter* was) that it is the *Firſt* thing in a Building, the meaning is not, that it is ſo only in *Precedency* of *Time* or *Place*, but in regard of the *Preeminence* it hath of Firmneſs and Solidity in order to the reſt of the Building, which is to be ſuſtained by it.

And this is yet farther confirm'd from another remarkable Circumſtance in the aforeſaid *Catalogues*, which is, that whereas the *other Apoſtles* are never nam'd in *order*,

but *differently*, not only by different Evangelists, but by *one* and *the same*. For Example, *Andrew* next after *Peter* by *S. Matthew*, *James* by *S. Mark*, and both *James* and *John* by *S. Luke*, Acts 1. 13. before *Andrew*, whom he had plac'd *before them* in his Gospel: And so in like manner *Thomas* and *Bartholomew* before *Matthew*, Acts 1. whereas in his Gospel *Bartholomew* and *Matthew* are nam'd before *Thomas*; yet *Peter* is every where set in the *Head* of the Catalogue, and preferr'd before them all; which certainly cannot be imputed to *Chance*, or the *Will* of the Writer, (for then *his* Name might have been put sometimes in *one place*, and sometimes in *another*, as well as those of the *other* Apostles) but to the particular Direction of the *Holy Ghost*, and the Appointment of *Christ* himself, which no Evangelist could *change* or *alter*. Hence it is, that when *S. Paul* says of himself, *Gal.* 1. 18. that he went to *Jerusalem* on purpose *to see Peter*, *S. Ambrose*, (or the Author of the Commentaries upon the Epistles of *S. Paul*, commonly ascribed to *S. Ambrose*, and as ancient, if not ancienter than He, and of whose Authority *S. Austin* makes

Matt. 10. 2. Mark 3. 17. Acts 1. 13. Luke 6. 14.

Luke 6. 14, 15.

In Ep. ad Gal. c. 1. v. 18.

makes uſe upon occaſion) gives this Reaſon for it; Becauſe he was *Primus inter Apoſtolos, cui delegaverat, Salvator curam Eccleſiarum*; *The Firſt among the Apoſtles, to whom our Saviour had committed the care of the Churches.* The ſame Reaſon alſo is given by *S. Chryſoſtom* and others; Becauſe he was the *Mouth* and *Prince* of the Apoſtles. And *S. Auſtin* ſays of him, That he repreſented the whole Church, *Propter primatum Apoſtolatus*, by reaſon of the *Primacy* or *Preeminence of the Apoſtleſhip*, which was conferr'd on him. So that if the Judgment of theſe *Fathers*, who ſpeak the Senſe of the Church in thoſe *Primitive Times*, (S. *Auſtin* being the youngeſt of them) be to be taken, when *S. Matthew* in reciting the *Names* of the Apoſtles, ſays, *Primus Simon, The Firſt, Simon, who is called Peter*, his meaning was not, that He was ſo in *Order* only or *Place*, but that He was *Princeps*, or *Chief*; or as *S. Hierom* calls him, *Maximus*, the *Greateſt* of the Apoſtles in *Dignity* and *Authority*; in like manner as *S. Paul* ſays of himſelf, that he was *Peccatorum Primus*, the *Firſt* of Sinners, *non tempore*, (as *S. Auſtin* expounds it) *ſed malignitate*; not in order of *Time*, but

Hom. 86. in Jo.

Tract. 124. in Jo.

1 Tim. 1. 15.

In Pſ. 70.

in

in the *Greatneſs* and Enormity of his Offence.

But that which muſt needs weigh down the Scale in this matter, with all impartially-conſidering Men, is the *ſolemn Promiſe* (and no leſs *ſolemn Performance*) which our Saviour made to *St. Peter*, and to him alone, that he would give to *him* the *Keys* of the Kingdom of Heaven: *Tibi dabo Claves Regni Cœlorum*; *To thee will I give the Keys of the Kingdom of Heaven.* And what was this, but the *Supreme Power* and *Authority* of Governing his Church? For the word *Keys* being a metaphorical Expreſſion, is frequently us'd in the Holy Scripture to ſignifie that *Superiority* or Supreme Power with which a Perſon is inveſted to Govern a *Family*, a *City*, or a *Kingdom*; and therefore when a *City* is ſurrendred, 'tis the uſual Cuſtom to deliver up the *Keys* to the *Prince*, or Principal Perſon, in acknowledgment of his *Power*, and as a ſign of *Subjection* to it. Our Saviour then, when he promis'd to give to *Peter* the *Keys* of the Kingdom of Heaven, that is, of his Church upon Earth, at the ſame time deſign'd him to be that *Faithful* and *Prudent Servant* or *Steward*,

Mat. 16. 19.

Steward, whom he would ſet *over his Houſhold*, to feed and govern it. And however we read that the *Power of binding and looſing*, which is an Effect of the *Keys*, was promis'd to *all* the Apoſtles in common, *Matth.* 18. 18. yet it was not till after the *Keys* had been promis'd to *Peter*, *Matth.* 16. 19. Nor is it any where read in Scripture, that the *Keys themſelves*, the proper Token and Badge of the Supreme *Stewardſhip* over the Church, were promis'd to the reſt, but to *Peter* alone. Matt. 18. 18. Matt. 16. 19.

And when did our *Lord* perform *this Promiſe*, but when, a little before his Aſcenſion into Heaven, being now to withdraw his own *Viſible Preſence* from his Church, after a *ſecond* Examination, or, as *Origen* calls it, *Confeſſion* how much he lov'd him, and this in the preſence of the reſt of the Diſciples, *he deliver'd* to him, as the ſame *Origen* expreſſes it, (in his Fifth Book upon the Sixth Chapter to the *Romans*, which St. *Hieron* thought worthy his tranſlating) *Summam rerum de paſcendis ovibus*, *the Supreme Charge* or *Superintendency* of things, in order to the feeding of his Flock; not only of his *Lambs*, but of his *Sheep*; in which In Ep. ad Rom. c. 6. l. 5.

which Expreſſions *all* the Faithful, of what Degree or Preeminence ſoever, are included? And to take away all ſuſpicion as if he meant not to give him an Authority *above* that of the reſt of his Brethren, he ask'd him not only if he *lov'd* him, but if he did not love him *more than They*; manifeſtly declaring, by the *Exceſs* of *Love* he requir'd from him, a proportionable *Exceſs* or Superiority in the *Power* he committed to him.

Nor was *this* any way *inconſiſtent* with their being *All Equal*, as they were *Apoſtles*, (in which regard it is, that *S. Cyprian*, *S. Hierom*, and others, affirm them to have been ſo.) But on the contrary it was neceſſary, that one ſhould be endow'd with a *Preeminence* of Authority above the reſt, for the preſervation of *Unity*, and conſequently of the *Church*, its *Safety* conſiſting in *Unity*, its *Ruin* in *Diviſion*, according to the known Saying of our Saviour, *Every Kingdom divided againſt it ſelf, ſhall be brought to deſtruction; and every City or Houſe divided againſt it ſelf, ſhall not ſtand.* And this is the Reaſon which S. *Hierom* gives, (with whom the reſt of the *Fathers* agree) why One

Matt. 12. 25.

Lib. 1. adv. Jovinian.

(meaning

(meaning *Peter*) was choſen among the Twelve, *Ut capite conſtituto Schiſmatis tollatur Occaſio*; viz. *That a Head being conſtituted, the Occaſion of Schiſm might be taken away.*

And now to advance one ſtep farther, and ſo draw to a Concluſion: If it be *true*, as moſt certainly it is, what our Saviour ſaid, that *Every Kingdom divided againſt it ſelf, ſhall be brought to ruin*; and on the other ſide, that *The Gates of Hell ſhall never prevail againſt his Church*, which is his Kingdom, it manifeſtly follows, That as *the Church* is to *continue* for ever, ſo alſo the *Authority* given to *Peter* was not to die with him, but to deſcend to *his Succeſſors*, and to remain for ever in the *Chair of Peter*. Of which *Chair* St. *Auſtin* ſpeaking, ſays, *Ipſa eſt Petra, quam ſuperbæ non vincunt Inferorum Portæ*; *This is the Rock, which the Proud Gates of Hell do not overcome.* And therefore *S. Hierom*, when three unhappy Factions brake out at the ſame time, and each endeavour'd to gain him to their Party, cries out to them, *Si quis Cathedræ Petri jungitur, meus eſt*; *Let me know which of you holds Communion with the Chair of Peter,*

In Pſal. cont. part. Donati.

Ep. 56. ad Damaſ.

and him I ſhall acknowledge for mine: Super
Id. Ep. 58. illam Petram ædificatam Eccleſiam ſcio; *I know the Church to be built upon that Rock.* I know, that *whoſoever eateth the Lamb out of that Houſe is Prophane, and whoſoever ſhall not be in the Ark of Noe, when the Deluge comes,* peribit regnante diluvio, *ſhall periſh in the Waters.*

Some perhaps may think this to be a
Tract. 27. in Jo. *dreadful* Saying, and ſo indeed it is: for as St. *Auſtin* ſays, *Nihil ſic debet formidare Chriſtianus, quam ſeparari a corpore Chriſti; A Chriſtian ought to dread nothing ſo much, as to be ſeparated from the Body of Chriſt,* which is his Church: *For if he be ſeparated from the Body of Chriſt, he is no Member of Chriſt; And if he be no Member of Chriſt, he is not quickned by the Spirit of Chriſt. The Spirit quickens only the Members which are united to the Body.*

How much then are *They* bound to give thanks to Almighty God, whoſe *good Lot* it has been, either to have been brought up from their Infancy in the *Communion* of this *Chair*, upon which the *Church* is *built*, or after having been bred otherwiſe, to have been *powerfully*, and yet *ſweetly* drawn and

and incorporated into it! Who can recount all the Graces and Bleſſings which thoſe enjoy, who are in this happy Communion, and of which thoſe remain deſtitute and depriv'd who are *out* of it! I ſhall give a brief Account of ſome of them in the words of the Great *S. Auſtin*, and ſo conclude.

First then, by being Members of this Holy Communion, it is, as the ſame *Father* ſays, that we are Inhabitants in that *Holy Mountain*, of which *David* foretells in his 42. Pſalm, that when God has brought us into it by his *Light* and *Truth*, he graciouſly hears the Prayers and Supplications we offer up to him, in order to our own Eternal Salvation. *Mons Sanctus ejus, Eccleſia ejus eſt; This Holy Mountain is his Church.* There it is that, as himſelf has promis'd, *Every one that asks, ſhall receive; Every one that ſeeks, ſhall find; and that knocks* at the Gate of Heaven, *ſhall have it open'd* to him. Happy Condition, to be thus aſſur'd of being heard, when we pray for our ſelves!

In Pſ. 42.

Matt. 7. 8.

And then again, of being Partakers alſo of the *Prayers* and *good Works* of others. For the *Soul of all true Believers*, as the

In Pſ. 103. ſame *S. Auſtin* ſays, *being One Soul*, per unam Fidem, *by the Unity of the ſame Faith; and all the Faithful One Man, by reaſon of the unity of the Body of Chriſt*; As the *Functions* of the ſeveral Parts in the *Natural Body*, ſo alſo the *Prayers* and *good Works* of each Member of
1 Cor. 12. this *Myſtical Body*, redound to the benefit of the *Whole*. Every one has a ſhare in the Prayers and good Works of all, and may ſay
Pſ. 118. with holy *David*, *Particeps ego ſum omnium timentium te*; *I am a partaker of all thoſe that fear thee, and keep thy Commandments.*

And *this* not only whilſt they were labouring in this Life to *gain Heaven* for themſelves, but after that they are *reigning* in it with *Chriſt*. Their *Charity* by change of State, is not *diminiſh'd* but *increas'd*. *Securi*, (ſays St. *Cyprian*) *de ſua ſalute, de noſtra ſunt ſoliciti*; *Being now ſecure of their own Salvation, they are ſolicitous for ours*; And the *Prayers* they offer up for us, are ſo much more efficacious and *available*, by how much the *Saints* in Glory are in greater union and *favour* with God.

Nor do we reap *this benefit* of partaking the Prayers and good Works of others only whilſt we are *in this Life*, but alſo after we

are

are *departed* out of it: for as the ſame St. *Auſtin* (ſpeaking of the *Cuſtom* of the *Catholic Church* in his Time, (as in ours) of *Praying* for thoſe who were *departed* in the Communion of it) ſays, *Neque negandum eſt*; *It is not to be deny'd, but that the Souls of the Faithful deceaſed, are reliev'd by the Pietty of their living Friends, when the Sacrifice of the Mediatour* (that is, of the Body and Blood of Chriſt) *is offer'd, or Alms given for them in the Church.* In Enchirid. c. 109.

Theſe, *dear Catholic Brethren*, with many others, too long to be inſiſted on at preſent, are great *Advantages*, which thoſe only can be partakers of, whom the Grace and Goodneſs of God has plac'd in this *Holy Mountain*, his Church. Quiſquis præter hunc montem erat, non credat, ſe exaudiri ad ſalutem æternam; *Whoever Prays out of this Mountain*, ſays St. Auſtin, *let him not flatter himſelf with a vain belief, that he ſhall be heard to Eternal Salvation. Many who Pray out of the Church, have their Petitions granted in many things*, as for Health, Wealth, Children, and the like; But he that will obtain Eternal Salvation for himſelf, muſt Pray in this *Holy Mountain*, if he In Pſ. 42.

will

In Pſ. 44. will be heard. *There*, ſays he, *let him Worſhip, who will be accepted; there let him Pray, who will be heard; and there let him Confeſs, who will obtain remiſſion of his Sins.*

And as thoſe only *Prayers* which are offer'd in the *Communion* of the Church, are by vertue of this Communion efficacious to *Eternal Life*; ſo alſo thoſe *good Works* only which are done in it, and thoſe *Sacraments* which are received in it. *Multi*, ſays he, *quaſi exercent bona Opera; Many exerciſe themſelves in Works ſeemingly good, but they belong not to that Husbandman whom our Lord calls Father, becauſe they dwell not in the Land, which he Cultivates and Waters. Ipſam formam habet Sarmentum*, &c. *A Branch cut off from the Vine, has the ſame Form it had whilſt it was in it; But what will it avail it to have the ſame Form* (of Godlineſs) *if it live not from the Root?* What more glorious *State of Life* than that of *perpetual Continency!* a State ſo high and ſublime, that our Saviour do's not enjoyn it to any, but only exhorts to it with a *Qui poteſt capere, capiat; Let him that can take it, take it.* And yet the ſame holy *Father* ſpeaking of ſome *Religious Women* in his Time, who

S. Aug. in Pſ. 36.

In Pſ. contr. part. Donat. *Ipſam formam habet Sarmentum, quod præciſum eſt de vite, Sed quid illi prodeſt forma, ſi non vivit de radice?*

In Pſ. 44.

who had oblig'd themſelves to that holy *State*, but out of the Church, ſays, *they are Virgins indeed*, Sed quid proderit eis, niſi adducantur in Templum Regis; *But what will it avail them to be ſo, unleſs they be brought into the Temple of the King?* that is, into the *Communion* of the *Catholic* Church.

And then again, for the *Sacraments*, (thoſe *Conduits* or Channels, which our Lord has inſtituted, as the ordinary means to derive his *Grace* into our Souls) tho' they may be adminiſtred and received *out* of the Church, yet the *Vertue* and Benefit of them cannot be had but *in the Church*. *As the Water* (ſays he) *which took its riſe* in Paradiſe, *ſtaid not there, but* went forth *from thence into the adjoyning Countries*; *ſo alſo* Baptiſm (and it is the ſame of other Sacraments) *may be adminiſtred not only* in *the Church, but* out *of it*. But, *as the Happineſs of Paradiſe* went not forth with the Water, but could be enjoy'd only by thoſe who remain'd *in it*; ſo alſo the *Vertue* of the *Sacraments*, which is *the Gift of Eternal Life, is not found but within the Church*. In a word, the ſame Holy Father tells us, *Extra Eccleſiam Catholicam totum habere poteſt*

Eccleſia Paradiſo comparata. S. Aug. l. 4. de Bapt. contr. Donat. c. 1.

Ser. ſuper Geſta cum Emerito. Lib. 1. de Baptiſ. c. 49. *Ep.* 48. *ad Vincentium, & alibi paſſim.*

poteſt præter ſalutem: A Man may have all things out of the Catholick Church, beſides Salvation. He may have Faith, Baptiſm, and the reſt of the Sacraments; He may have the Word of God; He may believe and preach in the Name of the Father, Son, and Holy Ghoſt; He may diſtribute his Subſtance to the Poor, and give his Life for the Name of Chriſt: But when all is done, *Nuſquam niſi in Eccleſia Catholica ſalutem poterit invenire; He can find Salvation no where, but in the Catholick Church;* no other, in his Judgment, than that in *Communion* with the *Chair of Peter*, of which you heard him before affirm, *Ipſa eſt Petra, This is the Rock, which the proud Gates of Hell do not overcome.*

Had I advanc'd theſe things of my ſelf, I might perhaps have been condemn'd of *Uncharitableneſs* by ſome: But the *Reſpect* and *Veneration* which *All* have for the *Great Saint* whoſe Words they are, will, I hope, protect both *him* and *me* from undergoing, and alſo prevent them from pronouncing *ſo uncharitable a Cenſure.* But if any will be yet *ſo ſevere*, I only deſire them to conſider, whether it be *want of Charity*,

Charity, when we ſee a Perſon *ſailing ſecurely* (as he thinks) in a *new-trimm'd Veſſel*, but *leaky* at the bottom, to *warn* him of the *danger* he is in of never coming to his *Port*. This was the Caſe of St. *Auſtin* with thoſe who were *out* of the Church. He ſaw the danger they were in (tho' they ſaw it not themſelves) in venturing to Sea in any *other Veſſel* than that of St. *Peter*; and *his Charity* mov'd him to warn them of it. He ſaw the certain Ruin they were expos'd to, for want of *true Charity*, which if they had had, they would neither have *rent* the *Unity* of the Church *themſelves*, nor been *Followers* or *Adherents* of *thoſe* that did.

And now, dear Catholic Brethren, what remains for us, but that giving *Thanks* to Almighty God, for having brought us by his *Light* and *Truth* into his *Holy Mountain*, and humbly begging for the like Grace and Mercy upon thoſe who are yet *out* of it, we *Contend earneſtly for the Faith which was once deliver'd to the Saints*, labouring diligently (as the *Chief* and *Head* of the *Apoſtles*, St. *Peter* himſelf, exhorts) *to make our Vocation and Election ſure by good Works.*

S. Jude Cath Ep. v. 3.

2 Pet. 1. 10.

For as *none* can be *ſav'd out* of the Church; ſo *ſuch only* ſhall be *ſav'd* in it, who ſhew their *Faith* by their *Works*. As it was not
Jo. 8. 39. enough for the *Jews* to vaunt that they had *Abraham* for their *Father*, when they did not the *Works* of *Abraham*; So neither will it avail us to glory, that we have St. *Peter* for our *Father*, unleſs we do the Works of St. *Peter*. Our *Faith* muſt be accompanied with our *Works*. Both together in the *Communion* of the Church, (*that Church* which our Saviour promis'd to *build upon Peter*) will give us an aſſured *Title* to that *Everlaſting Glory* in the Kingdom of Heaven. Which I beſeech him graciouſly to beſtow upon your *Sacred Majeſty*, and all here preſent, *&c.*

FINIS.

ERRATA.

PAge 12. line 21. for *how eaſie*, read *Otherwiſe how eaſie.* p. 13. l. 24. for *Accounts*, r. *Account.*